

Vol. XXXVII SEPTEMBER, 1942 No. 1

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Will Peace Restore Universal Freemasonry?

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INVOCATION

Written by Eufina C. Tomkins, 86 years of age,
just four weeks prior to her death

I weary of it all, O Angel kind,
Come to this little house I've kept so long,
Close fast the door, put up the shutter blind,
And let the darkness cover what is wrong.

Where time was younger it was brave to see,
With pleasant windows looking to the east,
And lawn all flower-sweet and landscape tree
And dancing feet and song and many a feast.

But now the ashes on the hearth are cold,
The windows dim with dust of passing years,
The youthful furnishings are gray and old,
There is no place for joyance for the tears.

I will go with you, Angel, unafraid
The Valley of the Shadow, near or far
To find the mansions hands have never made,
God's spacious house where earth-freed spirits are.

There will be voices dear and unforget,
And spirit visions in that radiant light,
I pray thee, sweet Angel, tarry not,
I wait impatient, come thou now—tonight!



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THEOLOGY In mid-Victorian times an active and zealous but not perhaps very intellectual clergyman leapt into fame by saying, on a public occasion, "hang theology!" and remained for the rest of his life known as "Hang Theology" Rogers! Fame could hardly be gained by such simple means today, for most people seem inclined to hang theology. The leaders of all the churches are busy planning the post-war world and give us their views on politics, economics, finance, and sociology. The one science on which they are strangely silent is their own science of theology. Not, of course, that this indifference to theology is any new thing. In comparatively distant days the one really unsatisfactory report was on the nature of God, in which a few drops of not very satisfactory theology were drowned in an intolerable amount of talk about social reform.

No finer example of the "ridiculous mus" than the report of the English Archbishops' Commission on Doctrine can be imagined. After it had been in labor for five and twenty years its report afforded to an astonished world some information about "modern" views of inspiration, views which had been known to and accepted by most educated people for half a century and told us that certain articles of the creed, such as the Virgin Birth, the Resurrection of the Body, and the Ascension, were accepted by some people and denied by others, a fact which we knew already. Of any attempt to state what the Church really does hold, or to display Christian doctrine as a coherent system of thought and a possible attitude towards the whole of reality, there was not a sign.

If we consider the time when the commission did its duties, and the age of most of the members, we need not wonder that its chief fault was an entirely unnecessary deference to a type of theological liberalism which was rooted and grounded in nineteenth-century ideas of a mechanical universe, ideas now utterly rejected by men of science. But the fact remains that present-day theology is in a state of complete chaos.

No doubt some people will say that there is a steady tendency among the younger men to return to orthodoxy. A series of booklets issued under the general title "Signposts" can be cited as proof of this. Unfortunately the points of orthodoxy on which writers mostly insist are those which might best be surrendered, being matters of orders and of church organization, matters which separate Christians, and not the true New Testament theology which unites them.

Yet the intimate connection between belief and practice, the dependence of morals on theology, is certain. As long ago as 1915 a very thoughtful writer said: "If there is one thing that can be said with absolute certainty

... it is that the revolt against the Christian ethic is due to the previous repudiation of the doctrines upon which it is founded. The two things, belief and conduct, are indissolubly bound together." Yet today little or no attention is paid to theology, and, if we are not quite so fond as we were of declaring that it does not matter what a man believes so long as his life is right, the beliefs which the man in the street loves to brush aside under the general title of creeds and dogmas are as little in favor as ever. While setting our house in order, might it not be as well to begin with what we do and do not believe?—ARTIFEX.

LAPSE There is considerable comment in the daily news on morals and their incidence and influence on girls of teen age associating with men in uniform. Social and religious workers are becoming alarmed. Men in the service, on leave, especially in the large cities, are the target for the ardent attentions of the gentler sex in park or common or other open or closed space leading to sexual promiscuity, the spread of social diseases and a variety of other undesirable vices. Unmarried mothers are common. Honkytonks and other cheap amusement places lure the lonely or unwary soldier or sailor as well as the non-understanding adolescent female alike into habits demoralizing and debasing. In short, youth is being prostituted and the future manhood and womanhood of America threatened by general social laxity.

The fault has been variously placed. On parents for lack of family discipline, on poor police supervision and control, and to a general breakdown in moral standards induced by the war and consequent upheavals in family relationships. Vice has been the invariable accompaniment of war and war conditions.

Organizations such as the U.S.O., which has been furnished with a great deal of money for entertainment purposes and the general well being of men in camp and on leave, has been strongly criticized for not doing a good job. Much of the well-intended efforts of a variety of social agencies has been at cross purposes. There is confusion.

When it is considered that the whole theory of war training is based on destruction, it is not surprising that moral lapses appear. What is transpiring in this country now is also taking place elsewhere throughout the world. It is part of the price we pay for freedom.

The remedy for it is to end the war as quickly as possible, for the disease is progressive and increasingly destructive with passing months and years. It is no new problem. In fact, it is as old as the race itself. If in the lessons—bitter lessons, too—that have to be learned of this phase of war the concept of a day when conflict by armed men will be impossible, then will the millenium begin.

Meanwhile, as a fraternal organization with high moral precepts, Freemasonry must do its part in supplying every possible measure for reducing social horrors.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451. PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS Alfred Hampden Moorhouse, Editor and Publisher.

Not by complacent contribution of a dollar or two to a fund, but by supplying clean places where decent men in uniform may meet with other decent folks and engage in decent fraternal comradeship.

There are a hundred ways which will suggest themselves to the person who will give thought to the matter. There are men and women able and willing to help in this vital matter. To do less than our best is to be delinquent in a plain duty. We may not save the nation, but we will add our contribution to the security, health and well-being of coming generations who will have to bear the heaviest consequences.

UNITY Following up the splendid start toward Masonic unity made by Melvin M. Johnson in his fine address to the Conference of Grand Masters at Washington, D. C. recently, there is a distinct increase in interest generally throughout the country.

As in all large bodies it takes Freemasonry a long time to accelerate, due to its innate conservatism and the processes under which it functions. However, once the need is apparent it may be depended upon to find its place and pull its weight in the national effort—which in this present case is the preservation of those priceless liberties under which all free institutions function and without which they suffocate, strangle and die.

The yoke of totalitarianism is heavy. Its effect on the peoples under it is beginning to be felt in a hundred ways: the deprivation of people to opinion except as dictated, the rationing of essential foodstuffs, wearing apparel, and the ordinary comforts of life, the suppression of enlightened thought; research, except as it benefits the destructive process; the soul destroying pall oppressing the spiritual lives of people, et cetera. The story is long and sad.

Light, search for which is the announced object of all Freemasons, must and will finally dispel present gloom and a better day will come. To that end everything to which the Craft is dedicated imperatively demands concerted and constructive action on the part of everyone, for not in disunity or divided efforts can best results be secured, but only by the unity of all acting under intelligent and informed leadership.

The keynote has been sounded by Melvin Johnson. His voice, not that of the dictator but of the calm and competent man of experience and understanding, with a lifetime of useful service behind him, seeking to inspire with his own zeal the hearts and heads of a vast multitude with the high ideals and desire he himself exemplifies.

Let us all get behind him and translate our words into constructive deeds.

TEMPLARY Perhaps the steaming dog days of a hot summer are not those in which to discuss the state of Templar Masonry. Yet sooner or later serious consideration will be necessary to find measures for its actual survival—and the sooner the better.

What is the present status of the Chivalric Orders?

Perusal of "proceedings" and the reports of annual statistics discloses a condition which is really alarming. In fact, if the present ratio of shrinkage in membership

is maintained, it is difficult to see where there will be any Order in the next generation.

What are the reasons for this condition?

It is a well-known fact that the Templar Orders secure their candidates from Royal Arch Chapter membership, which in turn obtains from the so-called "Blue Lodge." In this latter source of all candidates for the so-called "higher" degrees, there has been a distinct loss of membership and a notable lack of interest in recent years, and as the prosperity of the Capitular, Cryptic and Templar rites are but a reflex of conditions existing at the fount quite obviously the remedy must be sought there.

Most men after receiving the third degree in Freemasonry are either inspired by actual desire to seek more light in the "higher" branches or persuaded by the importunities of their friends to take Templar Orders. There is much of merit to command the step, for certainly the several Rites are highly impressive and beautiful in concept, illustrating principles which are indubitably worthy.

Yet back of the allegory there must be some useful purpose of practical value to commend it to men who in these grave days are more and more concerned with actualities. Vague generalizations or esoteric embellishment must be supplemented by some actual, practical working motive. Endless repetition of ritualistic formula, however beautiful, cannot in the long run be successfully maintained unless backed by definite deeds of pure beneficence.

In the case of Templary its principal claim to progressive social accomplishment lies in the comparatively recent Knights Templars Educational Fund, whereby the membership were assessed annually to provide funds for the assistance of young people—without regard to creed, color or sex—seeking higher academic education.

The amount raised and the loans made from these funds have been considerable. The effective functioning of the philanthropy or its complete success is debatable, however, for with few if any exceptions the assessments have now been discontinued and the administration of the funds, the selection of deserving applicants and the repayment of the debts incurred by the students has resolved itself into a more or less perfunctory routine.

There are few if any other outstanding charities in Templar Masonry. One—the annual Christmas collection for local and other charity—which is a worthy gesture, being but a comparatively small thing.

The glamour of a uniform in the present day has been largely dissipated. Men of Templary are now mostly of middle or late life and, perhaps conscious of their personal sartorial significance or insignificance, have lost the desire to march in processions or appear publicly in the panoply of Crusaders.

It is the last word in the above paragraph which will spell the future success or failure of Templar Masonry. Either the order will make good its pledges and promises of Christian knighthood, the defense of innocent maidens, helpless widows, fatherless orphans and the Christian religion, or become but the memory of a cause which died of inanition—defeated by deficient leadership and lack of vision.

There is a place in the Masonic concept for Templary. But to be worthy its champions must venture forth from their tents to meet the Saladins who are the enemies of Christian progress today, and show by knightly deeds their power to fight a good fight and keep the faith—in deeds instead of words.

APPRAISAL It is only the part of common sense to pause now and then for an appraisal or inventory of the materials and processes which govern our activities.

Business generally proceeds on this basis and, usually, at annual periods surveys the past and sets up a balance or assets and liabilities. This for the benefit of its owners, whether they be individuals or stockholders. In fact, to conform to the controls of government such procedure is obligatory today.

Likewise in Freemasonry pause should be made to survey the field, assess its functionings and the character of the results; to take measures to meet changing conditions and circumstances, and to secure a clear understanding of its varied accomplishments and prospects. This is a duty owed to the millions of its members.

Here in the United States are 49 sovereign Grand Lodges, each comprising all the individual Masters of the subordinate Lodges, duly elected, and as well permanent members and proxies with the power to vote and pass upon the acts of the Grand Master and dictate administrative policy of Grand Lodge.

Generally speaking the setup is ideal. The Grand Master is endowed with almost autocratic authority, so that should he choose to do so he could work great harm. Through the wise provision of the ballot, however, it is almost impossible to conceive of such a situation arising; the character of leaders who attain such high office is well known, and the chance of his election small, did he not measure up to the full stature of a man and a Mason.

Grand Lodge meets in most jurisdictions quarterly, at which time its members foregather from the several limits of the state, often at considerable personal inconvenience, to accept or reject the matters which have been considered by suitable committees on the agenda, to break bread together and fraternize for a few hours.

It is obvious that no such ordinary processes, however, can meet and formulate successful measures in cases of extraordinary emergency. The question arises now whether or not the purely perfunctory routine of the past will cover such radical changes as are altering the face of society today.

These changes profoundly affecting as they do all people living on the planet, inevitably concern Freemasonry, for in the last analysis Freemasonry is a part and an essential part of civilized living as we know it. Masonic idealism is an idealism which largely brought into being our form of government. That government is today meeting the greatest challenge it has ever had to face.

This being true it would seem that a summons should issue for the consideration by Craft leaders and executives of those vital matters which will inevitably

affect its future. To be forewarned is to be forearmed. The time to consider vital matters is now, not later, when it may be too late.

INSPIRATION The lessons of experience serve as inspiration. In the long history of mankind illustrious examples—and vile—have stimulated or debased, as the case may be.

Due process of law is largely one of precedent, for in any present cause of litigation there has been its counterpart in the past. The judgments of men on the bench are almost invariably predicated on past decisions, or are very largely influenced by them. Citations play an important part in the barrister's brief.

The words or acts of individuals in the past are a controlling influence on the minds of millions.

What English-speaking person has not heard, and marvelled, in the exposition of truth by Shakespeare and Milton, of Jesus of Nazareth, and those other hosts whose words have profoundly affected their lives and living; in the realm of science and invention, of Newton and Faraday, of Stephenson and Edison, of Fulton and Ford, and others? These among a great galaxy have inspired and taught, and their examples illustrate the inspirational side of life's ledger.

To offset them are the heinous examples of Genghis Khan, of Antixerxes, and Napoleon, of Hitler and Hirohito, and those other destroyers and mighty monarchs who ruled by force alone. There are many from whom to select heroes and the adolescent mind will acquire strangely naive concepts of greatness.

So education plays its vital part in illuminating essential truth. The human mind is a vastly complex machine—highly receptive and capable of great thoughts, or base, and much that is merely mediocre.

Unfortunately mediocrity in the passive mass has retarded progress; mental inertia must be overcome if the teachings of reason are to intelligently govern the mind.

There are many schools and no limit to the curricula from which to extract the essence of sound living. Processes of education in a multiplicity of forms present an amazingly intricate and involved pattern, and are at the same time an intensely diverting procession leading off into many and strange directions.

The axiom "know thyself," properly understood, probably leads to greatest possible understanding, tied up as it is with every human problem.

Running along with the spiritual incentives of religion and somewhat parallel to it is the ideal of Freemasonry, whereby approximately three and a half million men within its membership scattered throughout the world, but chiefly here in America, seek to find a better way of life through the doctrine of universal brotherhood under divinity.

Assuredly in the light of present human knowledge and the examples of the past before us there are few if any better goals to strive after if the race is to secure happiness in this world; and while in their daily contacts the influence of individuals who profess Masonic principles and live them may seem small, they form in the aggregate a mighty rampart against atheism and as well a source of Light in spiritual darkness.

A Monthly Symposium

Will Peace Restore Universal Freemasonry?

ALFRED H. MOORHOUSE
BOSTON

The Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

IT CAN AND MUST

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

IS THE return of peace likely to restore universal Freemasonry?

Whoever propounded the above question, if he expected to receive a specific yes or no answer, must have surmised that the person answering had occult powers of divination, for certainly no one is capable of assuring the return of something which has never heretofore existed.

Presumably the international aspect of Freemasonry is meant instead of universal and in that case a surmise is justified even if its accuracy may be debatable.

It is known to most readers who are Craftsmen or who have given the subject thought that Freemasonry spread from England and its early beginnings into a number of different European countries, and as well to many of the countries now comprised within the British Commonwealth of Nations. Its transfer to our own shores by Charter of the Grand Lodge of England to the Grand Lodge of Massachusetts has been a more or less amazing spectacle, for the child has far outgrown the parent in this country, where in recent years the membership has exceeded three million men. This fact demonstrates our innate inquisitiveness, as well as our "joiner" proclivities. It is part and parcel of the unique and progressive spirit of America.

In other than English-speaking countries, particularly on the continent of Europe, the Craft has come upon hard times indeed, so that in all Nazi occupied territory its lodges have been proscribed, property stolen, and some of its leaders persecuted even unto death for their devotion to Masonic principles.

Thus has been witnessed one phase of the brutally vicious totalitarian ideology, which cannot exist in a free atmosphere, which stifles individual thought and blocks intellectual and spiritual freedom. Freemasonry outside the English-speaking nations is largely in eclipse at present.

When and if the blighting influences of the perverted imaginations of Hitler, Mussolini and their Quislings has been destroyed the Craft will resurrect itself is a most interesting question. Given any sort of peace which is based upon the essential principle of goodwill and fraternity the answer must be unequivocally yes, for those men in the distant past when they started their

progress toward Masonic Light must have envisioned the need for a strength to fight off the powers of darkness of which today the world is so terribly conscious. If the Craft has been true to itself, and there is no doubt that our unfortunate fraters in the oppressed countries took their Freemasonry seriously, the recrudescence of Masonic life will spring forth again to illumine the path of human progress.

It will have to overcome obstacles and will meet a new and strange world from which much of its inspiration has been destroyed by ruthless force, but, purified and exalted by persecution and the example of illustrious martyrs in its cause, we are convinced that Freemasonry will not only be restored but will grow and thrive in a new order based upon that fundamental principle of brotherhood under Divinity which is at its root and which must be the foundation of the peace for which the free world is so ardently striving and for which so many sacrifices have been made.

IT WILL TAKE TIME

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THERE can be no doubt of the restoration of universal Freemasonry with the return of peace throughout the world. Such a desirable condition cannot be expected to come overnight. It may take

many years before the wounds engendered by the present conflict will heal and civilization resume its trend toward recognition of the brotherhood of man and the establishment of justice for all peoples.

The principles of the institution of Freemasonry are closely interwoven with the ideals of the nations warring for the preservation of democracy, and the return of peace will result in establishing a generally accepted philosophy of life in harmony with Masonic principles, with a natural extension of the influence of the order.

In speaking of the return of peace, we intentionally ignore the possibility of a victory for the totalitarian powers. In the unthinkable event of a substantial victory for the powers of aggression and conquest there would be no peace. The jungle law of might would prevail throughout the world and mankind would be virtually enslaved. Freemasonry would cease to exist, and no group of men advocating the theory that individuals possess inalienable rights could carry on its work.



Yet even in the event of such a tragic disaster as the supremacy of the forces of aggression all would not be lost. Men and events may change the conditions of life, but they cannot change human nature and the aspirations of mankind. A great majority of human beings are subconsciously imbued with the desire to live honorable lives, to accord justice to all, and to act in conformity with the principle of the brotherhood of man. Should conquering despots erase from the world all visible traces of Freemasonry and similar organizations, in succeeding generations their ideals would again come into the light of day and overcome the forces of darkness. Principles live in spite of oppression and persecution.

Our topic speaks of universal Freemasonry, something that has never yet been attained. In spite of the advantageous conditions which have prevailed for more than a century, universal Freemasonry has been an aspiration rather than an accomplishment. Insignificant differences of opinion in non-essential matters have kept the brotherhood from achieving universality. As good often comes from trials and tribulations, so the sordid conflict of the present day may, with the return of peace, bring a closer union and a better understanding between the far-flung members of the craft.

DEPENDS UPON VISION AND LABOR

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

"IS THE Return of Peace Likely to Restore Universal Freemasonry?" The question thus presented can hardly be considered from the standpoint of known facts; it is, at the most and best, an expression of personal opinion. The natural inclination of one zealous for the full restoration and extension of Craft influence would be to declare that the institution, having admitted worth, will certainly be enabled to surmount all obstacles, to more than make good all losses, and even to exceed all past records.



But it is not wise in serious times to indulge in day dreams; therefore we must seek to consider the subject realistically. It might be well to first ask the question whether the Masonry that is our knowledge is fitting itself to occupy a place of increased usefulness and honor in reconstruction of a peace structured and disastrous period. It is beside the question to point with pride to the fact that Masons and Masonic bodies are contributing generously in response to all calls upon patriotic effort. We are all American citizens, and it is of highest duty, as such, that we do all within our

power to aid and advance the national cause, as all other concerned American, as individuals and institutions, are also doing. Thus far the record is clear, and is to the credit of the Craft, but not justifying us in making any special claim to honor.

But the insistent question recurs: what is American Freemasonry doing as a nation-wide element of the people, to fit itself for the intensified activities for human good, that will be required from all institutions of claimed or proven worth with return of peace? A world in partial ruin; the peoples bewildered and numbed by the ever-present sense of loss, can not be aided or assuaged by perfunctory word. There will be need for inspiring example, for leadership in moving to the new places of labor, with an inspired going forward to overcome all difficulties, and with definite goals in mind of betterments made apparent to even the lowliest and most neglected—these are of the things that must constitute the forces of the peace time, if there is to be a restoration of Masonic influence or its needed extension. The institution claiming to have moral or spiritual mission that can most nearly fill such requirements will not need any assurance of perpetuity or fortuitous extension of its beneficent influence.

So far as "universal Masonry" is concerned, the term is, in truth, hardly more than a rhetorical flourish. There are vast areas of the earth, and densely populated, in the which Masonry can not hope to enter. Intelligence and an active appreciation of the benefits of mental enlightenment and moral teachings are pre-requisites. For such backward peoples missionary effort, long and tedious, will be necessary before even the primary lessons of civilized being can be understood. Nor can we expect that with the dawn of peace there will be immediate restoration of the former isolated fraternal groups that here and there struggled for a foothold in the midst of prejudice and stupid misunderstanding. There will be, for these regions, other and more pressing matters to demand attention.

Our answer to the question here propounded—an opinion personal and not oracular—is that we will do well to concentrate on our own section of the Craft, so that it, at least, may measure up to the demands to be made upon it such time as the worn world painfully begin the slow work of reconstruction. The wearied peoples will need sorely the inspiration coming from those who have not lost faith in God and their fellows. That inspiration we as Masons, must seek and find, and then make manifest beyond questioning or doubt. Thus we will be able to make secure our position by proving the worth of our work. The "universality of Masonry," as a reality, must wait the slow growth of humanity to grasp the higher conceptions and worth while idealisms of a civilization based on justice and seeking ever a most perfect righteousness.



Freemasonry at Work

An Address by R. W. Carl H. Claudy in Masonic Temple, Boston, Massachusetts, Dec. 29, 1941.

"...In these days, when Masonry is so anxious to do something, so anxious to aid the country, so anxious to show to the world its patriotism and its Americanism, the answers to the question, 'What can we do?' have been many. But only one so far has been a practical answer. Freemasons, as individuals, of course are patriotic American citizens, serving their government, paying their taxes, serving in the armed forces of the United States.

Citizens and welfare associations of citizens serve the nation as taxpayers, as buyers of bonds, as builders of morale, but Freemasonry as an organization has not been able to find many outlets by which as a group it can enable the government to take advantage of this system of philosophy for living. We have not heretofore been able to find a way by which, as a group, we can serve the nation at war.

Twenty-five years ago this country went to war and Freemasonry was bound and helpless to do anything for the armed forces, because we had forty-nine jurisdictions, each of which had a separate plan. The United States Government could not be worried for forty-nine different ideas of what Freemasonry could do. 'Bring us the man who can speak for American Freemasonry, and we will talk with him. Until then, goodbye.' In the great war of twenty-five years ago Freemasonry had no such agent.

Immediately after the armistice, representatives of the grand lodges sat around a table in Cedar Rapids, Iowa, endeavoring to work out that problem. Out of that conference came the Masonic Service Association, an agency by which grand lodges could act unitedly, a means by which they could serve the nation. For twenty-three years this association has been kept alive by its membership, a tool to do the will of Freemasonry. The ancient craft is no more helpless, as it was twenty-five years ago. At that time, we tried to tell the United States government what Freemasonry was going to do. This year, because of the knowledge of that Major and Brother Charles S. Coulter, who stood up and received your well-deserved plaudits a few minutes ago, Freemasonry is giving what the United States government wants from Freemasonry, and not trying to give it anything else.

We have established here at the front in this country nine Masonic Centers, located at Columbia, South Carolina; Jacksonville, Florida; Anniston, Alabama; Alexandria, Louisiana; Rolla, Missouri; Lawton, Oklahoma; Newport, Rhode Island; Jamestown Island, Rhode Island, and Portland, Maine. There is a crying need for half a hundred more centers to bring Freemasonry to Masons and their sons in the American forces. They will be established just as fast as Freemasons give the money to run them. The executive commission of the association has laid it down as a law that there will be no debts left at the end of this service for any grand lodge to pay. We must pay as we go along. We must

provide for the immediate future before we spend for the immediate present. A substantial majority of the grand lodges of the United States support this program.

Five of the great national organizations of Freemasonry are supporting this program with their money, their ideas, their enthusiasm and their cooperation. These are the Northern Supreme Council of the Ancient, Accepted Scottish Rite of Freemasonry, the Imperial Council of the Mystic Shrine of North America, the Grand Encampment, K. T., whose Grand Master was present upstairs, and I hope is present here. He has assured me that Christian knighthood will contribute substantially to the welfare of Masons, soldiers in the national forces. Also the National League of Masonic Clubs is contributing substantially.

The Order of Rainbow for Girls asked, 'Can we help? Will you permit us to raise money for the Association's use in the armed forces?' Of course the answer was yes. I expected perhaps \$200 from those children, but they gave us over \$6,000. I am sure it will be nearer seven by the time they get through. One little girl sent me a ten-cent stamp, saying she understood we wanted ten cents to help her brother and her daddy! It cost three cents to acknowledge that, and more than the remainder for the bookkeeping, but that ten cents bought many dollars in encouragement.

The Masonic Center is the point of contact between Masonry and the armed forces. From it radiates Freemasonry to those men who are away from home, many of them for the first time, hungry for Masonic contact. A Center provides a means for writing letters; it has library and papers; it has games, comfortable chairs, toilet facilities. Whenever possible, we hold dances in those Centers, so the young men who wish to meet decent women may meet them, chaperoned; the same girls come back time and time again.

But the Center is not only a place of entertainment, but a headquarters from which the field agent can operate, to visit the post hospital, and bring to the brothers confined there by illness or injury some of the companionship which his own lodge brethren would bring him if they could.

Let me tell you a few stories about Jimmie—a boy from a small town in the Middle West. He has never been away from home before. He is inducted into the service. For two or three months, unaccustomed to camp life, he is happy, busy. Then he gets homesick. Homesickness is recognized as one of the most debilitating diseases which a soldier may suffer. He may have pneumonia or scarlet fever and get over it. Afflicted with homesickness, he must recover or be no more use as a soldier.

He wants to visit the lodge nearest his camp, but perhaps he has a Catholic buddy who cannot go with him. Together they walk the streets of the town and suddenly see the sign 'Masonic Service Center.' They go in to find rest, recreation, a welcome and someone who can

talk Masonry to the Mason. Perhaps Jimmy tells the field agent, as he would not to a young man, "I am a little homesick. I have not heard from home for a while." "Why don't you wire home?" "I haven't any money." "Where is your home?" Jimmie names it, the field agent slips him a dollar. Jimmie goes out to wire. While he is gone, the field agent sends a telegram to the boy's home town. Perhaps it is only greetings, but likely it is to the master of the lodge, asking a letter . . .

You think that is a little thing? It is a greater thing to Jimmie than any package of cigarettes or food or any material thing that can be put into his hands.

Suppose Jimmie gets into trouble, which he does not infrequently. To whom can he go? To priest, or chaplain? Chaplains are worked to death as it is, and they can't see all the Jimmies! But if Jimmie goes to the Masonic Center and tells his trouble, the field agent may perhaps get hold of a chaplain or morale officer and together they may be able to help Jimmie out of his trouble.

There was an automobile accident in one Center. One man was burned to death, one severely injured and others less seriously injured. The field agent visited one of the men in the hospital. One was a Mason, one the son of a Mason; the other two were Irishmen. The field agent could not heal the man's burns, but he could write to his mother. A letter came back from the mother saying she was praying for the Masons and that her priest said it did no harm! An attempt was made to fix the blame for the accident on the Mason, who actually was blameless. The field agent took it up with the proper authorities. The case was thoroughly investigated, the boy cleared, and the blame fixed where it belonged, luckily, perhaps, on the man who was dead!

Mothers and fathers come to see their sons. They travel hundreds of miles, perhaps, to the camp. We are apt to visualize a camp from what we have seen in newspapers, but a camp may be as big as the City of Boston, with many buildings and a wilderness of streets. What does a mother who never has been away from home before, or the father, know of finding Jimmie? They go to the Masonic Center. The field agent knows how to find Jimmie. They are put into a car and it can go past a sentry because the commanding officer knows the car and the man who is driving the car has a pass. It can go immediately to Jimmie's quarters and the parents can have their visit. If the camp is closed for the night and parents want to see Jimmie, perhaps the field agent can arrange that Jimmie come to the Center—a clean, decent place to have the visit for which his heart longs, with the father or mother who may have travelled hundreds of miles to see him.

You want to know where the money comes from? A handsome majority of the grand lodges support it, and I hear testimony that the Grand Lodge of Massachusetts supported this work from its beginning. The Grand Commander of Knights Templar has sent me all the money he promised to send, and no doubt will send more when it is available. Your Most Worshipful Melvin Johnson not only sent me \$5,000 as a contribution from the Scottish Rite, but called me up on the day war was declared and said, "I am sending you another five

thousand dollars. I want to send it the day war was declared, and am calling you up to tell you about it." You will forgive me if I say I had such a lump in my throat I couldn't talk to him. I have nothing to say to Masons but "God bless you for the support you have given this work." But I say you have not given enough. You must give more or Masonry must fail, at least partially, in its effort. Please do not misunderstand me. I am not begging you for money. I am asking you to take hold of the greatest chance Freemasonry has ever had to show to the nation that the nation needs Freemasonry.

Ask yourselves this question, each one to himself. You have your two hands held out. In one I lay the Masonic ideals. In the other, ten million dollars, and you cannot keep them both. Which will you give up? Ask yourselves that seriously, my brothers, because that actually happened. It happened a great many years ago, it is true. Nevertheless, the story has come down to us—you and you and you—and your sons and their sons after them are the beneficiaries of the greatest sacrifice ever made because of Masonic ideals.

Cornerstones, as you who have seen them laid know, have a hollow place in which are put articles of possible interest to those who may one day take that building down. It was not always so. There was a time when men were superstitious—when a beautiful maiden was entombed in the cornerstone that her spirit might protect the building from the evils which might destroy it! We may have forgotten the reason for erecting the cornerstone in the northeast corner, but a Mason of long ago knew it, knew it was a symbol of sacrifice, and he was willing to make the sacrifice of untold wealth for you and for me.

In 1869, the area that you know as Yellowstone Park was a dangerous wilderness, with wild animals and wilder Indians, out of which had come many strange stories of rivers hot on the bottom, of volcanoes of mud, of spouting geysers of water, of a huge waterfall of wonderful beauty. A party of pioneers went into that wilderness in 1870, to substantiate and reveal for all time the tales that had come out of the region. After two months of adventure, they camped at the junction of the Firehole and Gibbon Rivers, where I stood last summer with awe in my heart, thinking of a camp fire scene of long ago. For they had found the wonders, this party of Montanans, and they were mad as men become mad who have become wealthy as Midas over night. This was public land—theirs, if they but reached out and took it! And what wealth lay in it—millions and millions—enough for all. "Let us fence it in!" they cried to each other. "Let us divide it up and fence it in! You can have the canyon, and you can take the great geyser, and I will have the lake and the mountains, and you shall have the waterfall, and we will charge ten, a hundred, a thousand dollars for a tour! Men will come from all over the world to see it and pay—pay to us who discovered it. It is ours, our, *ours!*" And they danced and sang and capered and clapped each other on the back and were joyful with the great joy of sudden wealth. . . .

There was one who did not take part. He was Cornelius Hedges, later to be grand master, and still later,

grand secretary of the Grand Lodge of Montana. He knew what the cornerstone symbolized—sacrifice of the one for the good of many. He let them rave, and when they were tired and quieted, he spoke. "No," he said, "we will not fence this in. This is God's Temple—let us not become its money changers. Let us give it to the people, a gift from the Most High, through our unworthy hands. Let it become a great national playground, free to all, as God intended it." For a moment they sat silent, then they rose to leadership as men always rise to it. They gave up their dreams of wealth; they sacrificed their millions, and Yellowstone became the first and therefore the mother of all national parks—for you and you and you and your sons and their sons forever.

You are asked to sacrifice a dollar, perhaps two dollars a year. I do not know the sum, but up to the limit of your ability. For what? To carry the ideals of Freemasonry to the Armed Forces—to give them something that we can give to them in no other way. You are asked to give money to establish Centers, beyond the few so far established, that the millions of men who live under arms in this country may all have an opportunity to have Masonry brought to them. You are asked "to finance the man behind the gun," as the song was sung this evening.

Your great governor was here tonight. He addressed you as "Brethren of the Masonic faith"—faith in God, faith in ourselves, faith in America. Faith must be expressed in works, by brethren, not merely by mouthing of Masonic principles, or talking about what we teach. It has to be shown by what we do. If a dollar or two means more to you than the idea of carrying Masonry to your brother in the armed forces, by all means keep your hands in your pockets and the hand closed around the dollar bill.

When I say "you," I speak to the brethren all over the United States, not those who have been generous to the point of giving all for which you have been asked. But the need is so great we ought to have at least sixty Centers. We ought to be able to say to the world, "Yes,

Masonry is doing its job and taking care of its brethren." This we can do if you and I and all of us give, and give, and give again—a few pitiful dollars that Freemasonry might be known of men as an Order that lives up to its teachings.

In another war, long ago, men sacrificed as Americans have always sacrificed—for God, for country, for liberty. On the battlefield of Gettysburg is a monument, perhaps the most affecting of all on that field of beautiful monuments. It is the "Copse of Trees," surrounded by an iron fence, where Pickett charged. Before it is a stone pedestal; on the pedestal is a bronze book, on which are inscribed the names of the regiments which charged, the regiments which defended Bloody Angle. I have seen them kneeling there—the old men wearing the blue and the gray—mingling the tears of age for the days of their youth that come not back forever. But there is no bitterness now, nor does blue or gray think of this monument as one commemorating the bravery of the South—the valor of the North. To them, as it should be to us, it is a monument to a day and a battle in which Americans demonstrated their fidelities to their ideals.

Here, today, now, in this war, The Masonic Service Association's system of Masonic Centers, carrying Freemasonry to Masons and Masons' sons in the armed forces, is a time—a battle, where Freemasons may demonstrate their fidelity to *their* ideals.

According to Masonic chronology, it was six thousand years ago that God asked Cain, "Where is thy brother?" Cain's answer, "Am I my brother's keeper?" has rung down through the years, a hissing and a byword for selfishness and cowardice.

Let us, as Freemasons, rephrase that answer. Let us not shout loudly, for Freemasons are quiet men, but let us say it firmly and forcefully, so that it becomes at once a pledge to the nation and a promise to the Great Architect. Let us say it so that the men in the armed forces can hear, and hearing, understand: "Yes, I AM my brother's keeper!"

PROUD

By THE HON. ARTHUR CAPPER
United States Senator from Kansas

"I am proud to be a Mason with a record of 24 years. I am proud to be a Mason because it typifies as no other organization the best American ideals and because of its responsiveness to the great moral interests.

"No other influence has had a more far-reaching effect in shaping the destiny of this nation than has Masonry. No other group is working harder for the highest type of American citizenship, and no other body of men or women can do as much to crystallize the public sentiment of this country back of a program that makes for national safety and national honor and the perpetuation of American ideals than this great Masonic organization of ours. No organization has in its ranks so large a percentage of men not content with acceptance of privileges of citizenship without active participation in meeting responsibilities of citizenship. More and

more we are realizing that if this nation is to endure and occupy its just place of power and prestige among the nations of the world, we must stand squarely and without evasion or modification for those great principles which the fathers of the nation believed so vital to the stability of the Republic, and which are the foundation upon which the Great Masonic body rests.

"We must combat all organizations whose purposes are to undermine, sap, overthrow or otherwise destroy the principles of American government.

"The church, the home and the school house are the cornerstones upon which this Republic rests. And today, as never before, we must turn back to these ideals of our forefathers and do our part to foster these ideals, do our part to preserve the sanctity of the home and the church and the schools. The hope of this nation

lies in our public school system, because in it we have the greatest agency for teaching the fundamentals of American citizenship. No other organization is giving stronger support to the cause of public education.

"At no time in the history of our nation has there been so great a need as now of this active, personal patriotism which places country above the individual, the common good above selfishness. We are given to flattering ourselves with the thought that we are God's chosen people, and that the destiny of the human race will be worked out by us in this new world.

"And in this complacent satisfaction lies our danger.

"Both as Americans and as Freemasons, we believe in democracy. We believe in the brotherhood of man.

MASONIC DREAMS

By NANDOR FODOR, LL.D.

[Psycho analysis, or the analytical examination and study of the psyche or animating life or thought impulse or process is a subject somewhat unfamiliar to most and yet one of great importance if the acts of humans are to be thoroughly understood. More and more people are looking behind the screen to see what makes the puppets perform. Hence any light thrown upon it is to be welcomed, for while to many the language of the analyst may appear confusing and extraordinary, it would be egregious to overlook any phase of human thought or function which might explain many of the mysteries of human conduct. The author of the following treatise upon whom the impact of his initiation and study of Freemasonry has had a profound effect, is an educated man, a doctor of laws, and an authority in his field. He has sought to interpret the connection of Freemasonry to the elusive sub-conscious mental processes and his thesis should be interesting to the student of psychology in the Masonic Craft.]—ED. CRAFTSMAN.

One of the first lessons in scientific dream interpretation is the distinction between the manifest and the latent content of dreams. What you remember, is the manifest content. The meaning of what you remember is the latent content. There is a technique of remembering dreams which can be taught to people who claim they never dream. There is a technique of interpretation which can also be learned. The essential part of it is free association. Watch the stream of thoughts that flood into your mind as you dwell on parts of the dream. These thoughts represent the main material from which, by a process of condensation, the dream picture was built. When you relax and dissolve the dream images into their component elements, you are putting the dream work into reverse gear. With suitable training you can discover the personal meaning of your dream symbols and expose the central thought your dream mind seeks to express. This is the latent content hidden behind your dream code, and it is a message from your unconscious mind to your consciousness about your personal welfare. There are no dreams without such a message. The ancients who sought ad-

We believe in equality of opportunity. We believe in help for the weak and in charity for the unfortunate, and we are pledged to the principles of justice to all men—not the cold justice of stern, forbidding law which decrees 'an eye for an eye and a tooth for a tooth'; but justice tempered by the loving kindness that encompasses the whole world.

"So long as we have two million Masons in America who are faithful to the principles of our order, who are true Masons and true Americans teaching and practicing loyalty to our flag, teaching the utmost respect for our inherited institutions, and teaching due regard for constitutional authority, I have no uneasiness as to the security of the nation.

vice in their dreams before taking a vital decision were wiser than they knew. But while it is possible to make use of one's dreams for self-help, it must be pointed out that without special training you are likely to get lost in a mental maze. Therefore, let no one be ill-advised to rely on his dreams for decisions regarding his future. In an important sense, dreams are wish fantasies and it may not always be wise to be guided by our desires.

The values which the dream mind attaches to words and pictures may greatly differ from conscious concepts. By studying these values we learn the difference between the reaction of the human psyche and the logical mind. As a rule, we can safely expect to find unsuspected meanings behind familiar and new concepts.

In Masonic lore there is a wealth of symbolism to stimulate the unconscious mind. Analysis of such dreams may disclose meanings that the conscious mind had not attached to the symbols and may make nascent ideas accessible to the waking mind before they submerge. I have reached the conclusion that it is possible to do Masonic research through the study of dreams that contain Masonic symbols. I have proved the point to my own satisfaction and shall try to present some of my evidence.

What is a Masonic dream? In its simplest form: one in which Masonry is mentioned. Dreams, however, are notoriously indirect. The Masonic element may not be apparent. We must also be wary of the obvious. Right angles, horizontals and perpendiculars do not make a Masonic dream, nor the square or the circle. They belong to our human orientation and knowledge; they have universal meaning. Only the combination of these elements with something specific will make the dream a Masonic one. At other times, Masonic symbols may be entirely absent, yet a Masonic thought may emerge from the associations.

On February 2nd this year, three nights before the date of an address at Ehler's Lodge, I dreamed of delivering it in a university lecture hall on a different subject. I was about to speak on Louis Kossuth, the great Hungarian patriot (after whom Kossuth Lodge is

named) and had difficulty in finding my notes. When I did find them, the notes seemed to be meagre, not sufficient for a full lecture. It then occurred to me that I could include something I had read years ago about Kossuth's inspiration: that in his American public speeches he never seemed to be fully conscious of what he was saying, but rather appeared to be an instrument through whom speech flowed as if he had been spirit inspired.

As Kossuth was a liberator of his people, I interpreted my lecture on him as a lecture on liberation, which is not necessarily a political but, from my professional point-of-view, a psycho-analytical job. There must be a good reason for carrying this subject before a Masonic audience. The answer came easily. Freemasonry means free building, the freedom of shaping your life the way you want to shape it. The corollary of such literal interpretation is that all those who work for liberation are Freemasons; which agrees with the Masonic view that one is first made a Mason in his heart. The literal interpretation also sheds light on the university hall: the message of liberation is to be delivered to the universe; to mankind, to the Lodge of the World. The difficulty in finding my notes shows more eagerness than knowledge, of which inspiration is shown the remedy. Knowledge is always meagre and the important thing is to be a channel for the spirit. In the dream, I am not really teaching Masons but myself, as dreams are strictly personal affairs. As Kossuth was a Mason, the ready inference from the dreams is that Masonic vision facilitates an inflow of the spirit which, in turn, helps to overcome limitations of knowledge.

This, in view of the identification of purpose which I made between Masonic work and my own professional pursuit, is a message of considerable personal importance. It may be objected, however, that the dream need not be considered more than an anticipation. The argument is valid and, perhaps, it accounts for a further elaboration of the meaning of liberation four months later in another dream in which the Masonic thought was hidden between the lines.

I wanted to catch a train which, with a special compartment for journalists, was leaving from Victoria station in London. I was in a taxi driving through the suburbs which appeared to be the suburbs of Budapest, at first New Pest, then Old Buda. The latter was suggested by Lajos St. through which I was passing. My companion called my attention to a shingle on the wall of a low house which bore the name of my pharmacist brother with a doctor title. I said: "Yes, he lived there, but moved." I looked at the time and realized I shall miss the train. I said to myself, I'll have to catch another train, but the station was no more Victoria; it was that of my native town Beregszasz and I was to travel from there to Budapest.

The thoughts that come to our mind immediately on waking from a dream are part of the dream. This is a generally accepted Freudian discovery. My first waking thought concerned a long trip to Lajos St. about twenty years ago for the purpose of buying for my High School professor of mathematics in Beregszasz a pamphlet that purported to reveal the secrets of Freemasonry. The subject did not interest me at the time and I have no

idea what the book contained. A few days ago the memory of this journey came back with belated thoughts of curiosity. Hence the dream street immediately associated with Masonic revelations.

My brother never lived in Lajos St. and has no doctor title, though as a pharmacist, in a sense he is a healer. I have a title and, as a psycho-analyst, I am certainly a healer. It seems, therefore, that we have in this an example of the dream mechanism of condensation. My own person is telescoped into his. It was in Budapest that I obtained my doctor's degree. My brother's removal from the oldest part of Budapest can only indicate a shift in the depth of my own unconscious mind. This, through the emphasis on the shingle (which psychoanalysts do not use unless they happen to be medical doctors), must refer to my professional preoccupation and must be in causal relationship with Masonic revelations for otherwise the introduction of Lajos St. has no meaning. I could admit so much that Freemasonry has greatly stimulated my imagination and opened up interesting vistas, but that does not sufficiently explain the shift.

Victoria offers the first clue. I had two immediate associations with the word. In Latin it means victory, but it is also the name of Queen Victoria after whom the station was named. Assuming that both associations are pertinent, the dream could be speaking of victory over the queen. As the queen is a well known mother symbol and as the station, in the last part of the dream, changes to that of my native town, the victory must concern that group of ideas which, in psychoanalytical language is described as the mother complex. It is mother dependence that I am leaving behind and, in this connection, my equanimity over missing the train is important as one of the bad habits which I had inherited from my mother was an over-anxiety about catching trains. The special compartment for journalists indicates deeper waters. It recalled my trip on the special train of Mr. Mackenzie King, the Prime Minister of Canada, from Le Havre to Paris in 1929, at the time of the signing of the Kellogg pact which was expected to ban aggression between the signatory powers. Thus Victoria the Queen is closely associated with a King and non-aggression, i.e. peace on those early levels of the mind on which allegiance or non-allegiance to one of the parents causes tremendous psychic conflicts. I am shifting from this conflict situation when I decide to leave mother. I miss father's (the King's) train on unconscious purpose because acceptance of the free journey would place me under obligation and make me dependent, instead of making me free.

The Masonic reference hidden in the associations with Lajos St. now becomes clear. If Freemasonry is free building, it must mean, in an unconscious sense, freedom from the body builders: father and mother. It means a way to adult life and explains the specific meaning of the liberation to which my first dream alluded. To be a Master Mason then means to be a master of our own destiny of which the breaking of the psychic dependence on the parents is the sine qua non. By this, my unconscious has drawn tighter the identification between Masonic and psycho-analytical labor.

This reaction, of course, is purely subjective. It must not be thought of as having a general validity. It explains, to my satisfaction, the fascination which Freemasonry holds for me and it shows, in a rather striking manner, the duality of our mental reactions without the understanding of which we cannot arrive at the total meaning of any mental concept.

Let us now proceed to another intriguing question: is it possible for a non-Mason to have a Masonic dream? As we have no monopoly over thought, the answer is: yes. There is no reason why generally known Masonic symbols should not appear in non-Masons' dreams. Most people are acquainted with the tools of operative masons and if their unconscious mind uses them, it expresses a symbolic evaluation the study of which may prove rather interesting. I shall illustrate the point by the dream of a post office clerk who is not a Mason and has no knowledge of Freemasonry, yet speaks of integration of personality in Masonic terms:

"I enter a sort of town square, and there is a cannon throwing a projectile high into the air in a parabolic curve. The cannon perhaps should be described as a medieval catapult as the projectile is square shaped and it is composed of metallic wires in a compact mass as if green paint had been poured over it thickly; the composition is not unlike that of shredded wheat. The projectiles fall, with remarkable accuracy into a bowl-shaped receptacle made of concrete on the further side of the square, but some also fall into the center of the square, right into a circus which is playing there. I suppose that these spectacular and mysterious projectiles were part of the entertainment.

"Then I walk a short distance and see a Jap hobbling down a grassy slope that led into marshy land. He had a trowel or pruning hook in his hand. Above the slope, on a beautiful level field another Japanese gardener, who was not crippled, was diligently working."

After the mention of the town square, the square shaped projectile, the level (field) and the trowel I could not help looking for some hidden Masonic meaning in patient's dream. His definition of the Japanese gardener was: "A domesticated enemy." As one of them was crippled and this one was disappearing down the slope in the direction of a marshy land, it seemed as if a crippling condition in patient's psychic life was about to vanish in the limbo of the unconscious mind, leaving a condition of oneness and wholeness in place of a split. This condition is represented by the second Japanese who is working on a level field, at a higher elevation. These symbols are very satisfactory, but the question still remains to be answered, why should the second gardener be also a Japanese. Patient's associations furnished the answer. Japan is the Land of the Rising Sun. Because of consonance, sun equates, for the unconscious mind, with son. The rising son is himself who overcame his inhibitions and created, on a higher level, order and beauty in the garden of his mind.

Patient hesitated between trowel and prune hook. Asked to explain the meaning of these tools, he said, a prune hook is used for trimming and a trowel for digging up the earth to plant seeds or for spreading cement to solidify building stones. Significantly, it was the crippled man who carried the latter instrument. As he was about to disappear from view, I queried if

the tool was used to show that the work of analytical integration was completed. The first part of the dream answers the query in the affirmative.

Cannons do not shoot square projectiles. The realization of this led patient to change the cannon into a catapult. As incongruity is just another mental mechanism used by the dream mind to express a variety of meanings, the cannon must stand with a square opening instead of a hole. That hole is circular. Its replacement by a square must be very significant because, presently, we find the two geometrical symbols conjoined again. The town has a square and within that square there is a circus. Circus means circle because its arena is circular. Attention is directed to this when some of the projectiles fall into the arena of the circus. First the circle (of the cannon) is changed into a square, and now the square (of the town) is shown embodying a circle as if the dream mind took great pains to drive home the relationship of the two geometrical figures. It is hardly possible to escape the conclusion that patient is concerned with the ancient problem of squaring the circle. What is his purpose? This exciting question finds an answer in the further dream elements.

A town is always a she; the term "native town" endows it with a maternal significance. The square is thus related to mother or, from the creative aspect, to the womb of which the fitting dream symbol is the circle. Every town has a square, but this square has a circle (circus) within, as if a hint were made at a particular meaning. As squaring means righting, correcting, the question stares us in the face: does patient use the squaring of the circle as a symbol of integration of the complex ideas which group around mother in the unconscious mind? The square shaped projectiles falling into a bowl and in the circle with remarkable precision offer some new clues. The projectile is associated with shredded wheat, a breakfast food. We begin the day with breakfast and we speak so frequently of the morning, noon and evening of life, that the analogy becomes parent. In childhood, the morning of life, mother is the provider. Mother and food are the self-same notions for a small infant. Immature, very young people are called green. Patient thought the thickening of the metal wires of the projectiles could have been caused by green paint. The precision with which they fall into the bowl and in the circus is suggestive of order and organization. The word cannon is consonant with canon, which means ecclesiastical or spiritual law. In his typescript patient made a curious slip. Instead of bowl he wrote bowel. Such slips often reveal an unconscious thought. The word bowel refers to the inside of human anatomy and is closely linked with ideas about the "stomach child," one of the notions about birth with which we thoughtlessly fill the youthful mind. The very fact that the projectile reminded patient of a food item, supports the suspicion that there is an association link between bowl and bowel. All hollow objects lend themselves to womb symbolization. In a sense, the only bowl of plenty within our experience is the unfailing provision of the wants of the child by the maternal organism in the prenatal state. Spectacularly and mysteriously, the falling projectiles fulfil a fantasy of restitution. A symbolic reimbursement is

made to the maternal body of the food supplied, so that the ties of dependence on mother can be severed. That, indeed, is a squaring of accounts, a liberation in no uncertain terms.

Beyond this personal significance, we may catch a glimpse of an ancient cosmogonic conception. The circle with its central point is a symbol of divinity because it shows no beginning or end. In a dynamic manifestation of the divine spirit, the same symbol represents the seed within the egg, or the child within mother. The square is a later development. Primitive humanity thought the world was square shaped and this idea profoundly influenced the building of temples and still influences the shape of the Masonic lodge. The temple is also a symbol of the body. The Bible contains numerous allusions to the Temple of the Soul. Is it assuming too

STARS OF INDIA—PREMONITORY

[To the prophets of doom in this country the following prognosis of one of India's illustrious seers may offer some suggestions. It is typical of much of that country's current literature.]—ED. CRAFTSMAN.

We are not alone in having star-gazers. Brother India is acquainted with the same breed, but, judging by a pamphlet by Haji Muhammad Sadiq Munawar—hereinafter referred to as Haji and, according to the title page of his own production, "the Greatest and Most Perfect and Expert Astrologer and Spiritualist of India,"—it is a more melancholy tribe than our own. Haji's prognostications are issued from Lahore as translated by the secretary of the "Loyal Thoughts Publishing Association"; loyal they may be, but they are no less lugubrious. However, as they are described in their title as "Shocking and Struning Forecasts," all purchasers of the pamphlet receive fair warning. If it is "struning" that they are after, they know where to apply.

One of Haji's particularly strong suits is earthquakes:

In 1948 will come on extraordinary earthquakes and one will occur before it. Another very damaging one will occur in April 1965. Three more will be ordinary and one more intensity will precede them. A havoc causing earthquake will occur in February, 1983. . .

There will therefore be something to look forward to when the mere war is over. From Haji's point of view, the present conflict appears, in any event, to be a little on the mere side, for the section devoted to it is headed simply "Brawl." But the brawling threatens to be prolonged: "The years 1937, 40, 43, and 50 will be unfavorable for the world." (Haji's editor, by the way, says that he first went into prophecy in 1932, and his predictions then made are reprinted in order to show how dead right he has so far been.) Enthusiasts for a second front may or may not find comfort in the following passage:

'43 will be the most disastrous year for the whole world. Several of the biggest cities bund in abterian and noventity. Some of the biggest machines will surrender and vanish. People can't even dream of those horror which are going to befall them.

Personally I cannot even dream of what will befall

much to think of the square as the symbolic dwelling of the incarnated spirit?

On this assumption the squaring of the circle is not a simple mathematical operation, but a mystical one, a conception for which ample support can be found in ancient philosophy. In the light of the dream of the post office clerk, the operation, whether psycho-analytically or Masonically performed, is the symbol of man's spiritual freedom.

This thought has profoundly influenced my Masonic thinking. I have a growing conviction that in Masonic dreams a tremendous wealth of material awaits exploration. As the language of the unconscious mind is the language of the human race, I hold it possible that we may recover from it all the soul secrets that humanity ever possessed and lost.

the cities when they "bund in abterian and noventity"—it is Haji's highest spot, and thither I cannot follow. But I suspect that the compositor in far-away Lahore found himself a little baffled by the seer's handwriting and just made a wild dash at the doings before surrendering and vanishing like those "biggest machines."

In any event no one need imagine that the worst will be over by 1943: "Years from 1946-53 are extremely dangerous," and in 1958 "such a sudden transitive will seize Europe as will surpass their behalf." But

before 1958 Russia will have to face six ordinary revolts at just of them two unsuppressible rebellions and skermishes after shis.

Shays you! After two unsuppressible rebellions any ordinary country would have not much energy left for "skermishes," but Russia was ever a source of surprise. America, by the way, "will suffer a heavy Shoob on this war." It sounds severe, but is a mere nothing compared with bunding in abterian and noventity. Haji, I am sorry to report, seems to be hovering on the fringes of the "Heil Hitler" movement:

The luck and plucky Hitler will raise his country to very high position and will sacrifice even his own lip for the sake of his beloved country. But the country won't be loyal to its leader.

Perhaps by that time it will have had a little too much of his lip—which up to the present he certainly shows no sign of sacrificing. Haji's stars appear to have misled him, and as long as there is a tame Reichstag to listen the lip of the Führer seems unending.

The Duce is in for a thoroughly thin time:

Mussolini won't rise, but will have to bid good bye to his country for goods during 1937, 41, 43, 44, and 50. It does not appear, however, that even the Duce's repeated withdrawals will do much to ease the lot of his country:

For Italy, the insuspicious years are 37, 40, 41, 46, and 50, and 1957 will be the most undepictable.

If Haji finds it undepictable it must be pretty bad, for he possesses a bonny pen for disaster. Mere war-

fare by no means exhausts his talents. "A star," he announces briskly, "is feared to collide against the earth on the following dates," and he gives a long list including "June 9th, 1942, and so on till June 10th, 2121. It will cause sinking, drawing and disaster." Owing to a lessening of its weight by "the excavation of minerals" the earth will also grow lighter and draw nearer to the sun by "4,600 miles and 1¾ furlong" (note the extreme nicety of Haji's calculation in the matter of furlongs); "The hottest month in the cold countries at that time will be the month of March and god knows better the predicament of the hotter countries." At the same time "volcanoes are geared to explode producing desolation and depopulation by earthquakes. . . . Even such big cities as Newyark and Washington will perish, the earth will violently explode and the springs will forcefully soot up. The first earthquake will occur in January, 1947, the second in October, 1957, and the last but not least in May 1979."

It hardly seems worth waiting for—particularly since, after "the great war of 1939-50," there is a still greater one in the offing:

According to my calculation such things will commence most intensely in September, 1969, and all the

preceding wars will be no match for them. War will be the creed of this world this year. Plunder, riot, hostility, and devastation will walk on stilts.

Maybe; but it does not put Haji off his horrid stride. Fearlessly mounting to his own still higher stilts, he peers farther into the future and perceives wusser and wusser wars,

one commencing on January 10, 2006, the next on March 11th, 2118, preceded by the united wars of April and May 2014 to '15, then the horrible war beginning on April 14th, 2124-27 and caused by the labour Government of Elezaben.

Yet another whopper "will take its origin from Rome" and is scheduled to start on July 8, 2278; "this war will last up to June 6th, 2292." But we shall not be there, nor will Haji—which is something to be thankful for. He belongs, I fear, undoubtedly to the kill-joy camp; his stars are steadfast, but they lack charm. I much prefer our home-grown astrologers, who rarely rise above a mild warning that Friday would be a bad day to travel and that important business transactions would be better postponed until the following Monday.

G. P.

FREEMASONRY AND RECONSTRUCTION

As the implications of total world war continue to unfold themselves, it becomes increasingly clear that no nation, individual, institution, way of life, or mode of thought on the planet will ultimately escape its influence; and indeed, in many aspects of life that influence is already profound and irretrievable. Less than a generation ago the first world war gravely disturbed the basis of civilization, but this second and total world war, occurring so soon after the first, bids fair to tear civilization up by the roots. After the 1914-1918 tragedy, Britain, France and the United States of America were able substantially to resume their former way of life, though the defeated nations, together with Italy, were radically transformed in economic and political outlook and practice.

The unhappiest legacy of the first world war was not the destruction of material wealth. This was considerable, but it was made good in a surprisingly short time. The war, however, fatally and permanently dislocated established channels of trade, finance and communication among the nations, and totally disrupted the international psychology built up in the 19th century, perhaps the greatest contribution of that century to world civilization; and, incidentally, part of the very fibre of Freemasonry. In this disturbed soil, where international suspicion and isolation took the place of co-operation, the seeds of renewed strife sprouted and grew. It already seems highly probable that after this war there will be no going back to the past. As a result of the adjustment everywhere of economic, political and social life to a total war basis, pre-war institutions will be shattered beyond repair. Nothing, of course, is certain, but a "new deal" of an all-embracing character, everywhere, seems at the moment the most probable outcome of the war.

In such circumstances it is natural that ideas of rebuilding civilization should everywhere be gaining prominence. The word "reconstruction" is on the lips of most people today. To some it is a mere meaningless political catchword, to others a pretext and cloak for selfish class aggression, but to many, perhaps most, it represents an expectant emotional attitude, vague at present, but destined to crystalize into practical policies intended to improve both internal and external policies to a point where a recurrence of such a catastrophe as the present can be ruled out.

This reconstructive outlook is commendable and even essential. Eventually, however, it must, if it is to be effective, assume the shape of practical policies, and these policies must necessarily be of a political character, to be implemented by political parties in contentious political activity. There must inevitably be a battle of ideas, which will be of great importance, since it will determine in part the future relations of the nations one to another; and, within the State, whether evolution will move in a socialist or anti-socialist direction. There will be innumerable other problems, but those mentioned transcend others in importance.

It would be lacking in realism to pretend that these policies will be determined in a non-contentious atmosphere. On the contrary, they will be highly contentious, will promote the widest diversity of opinion, and also, it must be feared, will bring to the surface many of the most selfish as well as the noblest of human instincts and activities. Greed and selfishness will probably play almost as great a part in the solutions arrived at as will the most elevated social visions. To ignore this probability would be to ignore the lessons of the past and the nature of man; while to recognize it will prevent disappointed disillusionment.

It is in this connection that the Craft will have to display that quality of caution which is so early enjoined on our members. Already we hear in our midst voices proclaiming in vague terms "the part which the Craft must take in the work of reconstruction," together with suggestions that it is the duty of Freemasonry as an organized body to abandon the political and economic neutrality which, in English-speaking jurisdictions at all events, it has always maintained, and take part in the shaping of post-war policies.

This sort of thing sounds all very well in the hearty atmosphere of an Intallation banquet, and may even elicit applause from some brethren in an unreflective mood; but we are certain that acquiescent complacency would disappear if the questions were asked: what specific plan of reconstruction is to be put into operation, who is to draft it, and what political instrumentality is to be employed to push its claims? We suggest that merely to ask these questions is to answer them.

If Freemasonry were to ally itself to any definite plan of reconstruction, which of necessity must be political if it is to be practical, it would immediately mean

that a serious rift would appear within our own ranks, leading either to the secession of dissident brethren, or to the emergence of a rival political organization within the Craft; and Freemasonry would then cease to be a universal moral system and become verily an adjunct to some political organization.

Freemasonry is a moral agency, not a political instrument. The contribution which the Craft can make to the solution of political problems is not to participate in hammering out contentious policies upon which even our own members are sure to differ, but to supply to citizenship in general that background of reason, goodwill, fraternity and toleration which are indispensable conditions to a noble and wise solution of the problems of the community. In the work of reconstruction Freemasons will be found, we believe, playing a worthy part on all sides, for it is inevitable and desirable that opinions should differ. They will play that part, we suggest, in the light of Craft ideals, and guided by the love of truth, the spirit of fairness, and above all, the enlightened toleration which are among the most precious and enduring elements of our Masonic heritage.—*The New Zealand Craftsman*.

DRYBURGH ABBEY

By SAMUEL HENRY LONGLEY

David I, King of Scotland and known as Protector of Masonry and Patron of the Building Craft, founded this beautiful Abbey about the middle of the twelfth century. The ruins stand on a tongue of land surrounded on three sides by the waters of the river Tweed. Here the ancient Druids worshipped in prehistoric days and St. Modan, a monk, set up his small sanctuary in the middle of the sixth century. King David founded this for a body of Premonstratensian monks whom he brought here from Alnwick. They were called the White Monks in England from the color of their habit.

For two hundred years this Abbey flourished until it was destroyed by English troops under Edward II. Robert Bruce, King of Scotland and also deeply interested in Masonry, restored the Abbey and again it flourished for two centuries more but was destroyed and left in ruins by another English army in 1545. Since then it has remained in its present state to tell us a little of the vanished beauty of its past. Masons interested in the work of early operative Masons may stroll about through these ancient walls and admire the skill with which these men wrought in olden times.

The most beautiful part of this ancient sanctuary that is left is St. Mary's Aisle of the north transept with its grandly arched roof springing from clustered columns. This was chosen by Brother Sir Walter Scott for the resting place of his remains. His tomb is a solid block of polished Peterhead marble and is inscribed with his name and the dates of his birth and death. Our brother passed away on a beautiful day in September when it was so warm that every window was open and all was so still that the ripple of the Tweed over the stones could be clearly heard. It was a calm and peaceful end, a fit close to a useful life.

From Abbotsford his body was brought here where it is a shrine visited by Masons with reverence.

The church itself is in the form of a cross with a nave one hundred ninety feet in length of which remain some of the outer walls and part of the choir, besides the chapel where Sir Walter Scott's remains rest. There are the stumps of some of the pillars, the west gable, the south transept and its chapel of St. Modan. The style in general is Early English but the west door and the entrance from the nave to the cloisters are of late Norman. On the south side of the church and at a lower level are the cloisters about a hundred feet square. In the west wall of the refectory is a good rose window now covered with ivy. The Chapter House is on a still lower level. This is a lofty building with a vaulted roof and is in the best condition of the whole group.

Adjoining this Chapter House are the ancient abbot's parlor, and the library, which are the oldest parts of the Abbey. The material used in these buildings is a soft reddish colored sandstone that is harmonious with all the surroundings. Today where once the old monks chanted their hymns of worship and sung praise only the birds fill the air with paeans of gratitude to the Great Architect of the Universe. Many of the harsher bits of ruin are now covered with green leaves of the climbing vines and hide the marks of the sword. The name of this quiet spot is taken from the Gaelic of "Darach Bruach", meaning oak bank. This fits well the character today. The spot is secluded and beautiful and well suited for retirement and meditation.

Our brother, Sir Walter Scott, could not have chosen a more fitting spot for the last resting place of his remains than in this secluded tongue of land about which the rippling waters of the Tweed flow as they have

since the Druids were here. Our brother loved Scotland, he loved its legends and preserved them for us of this rushing age, he loved our Craft and members of our Brotherhood who have the privilege to visit this shrine are impressed with the harmony of all the features. We are grateful to him for his work as a writer, for his loyalty to our Craft, and for the noble example of

devotion to the principles of Freemasonry that we find in his life. He lived the Fatherhood of God and the Brotherhood of man.

Founded by a monarch who loved the Craft, restored by another Monarch who served as Protector of Masonry, these ruins are today the resting place of what was mortal of one of Freemasonry's loyal brothers.

The Craft at Work

SEPTEMBER ANNIVERSARIES

Maj. Erasmus J. Philipps, first Master and founder of a Lodge at Annapolis Royal, Nova Scotia, in 1738, the first Lodge in what is now the Dominion of Canada, died at Halifax, N. S., September 26, 1760, a monument being dedicated to him there by the Grand Lodge of Massachusetts in 1938.

Maj. Gen. Howell Cobb, 33°, a Confederate Army officer, Governor of Georgia (1851-53), secretary of the treasury under President Buchanan (1857-60), and active member of the Supreme Council, 33°, was born in Jefferson County, Ga., September 7, 1815.

Julius Converse, 34th Governor of Vermont (1872-74), was a visitor at Rising Sun Lodge No. 7, Royalton, Vt., September 21, 1831.

William Howard Taft, 27th U. S. President and 10th Chief Justice of the United States, was born at Cincinnati, Ohio, September 15, 1857. He was a member of Kilwinning Lodge No. 356, Cincinnati, and his father and two brothers were of the same Lodge.

Brig. Gen. John R. Rawlings, chief of staff to General Grant during the Civil War and later Secretary of War, died at Washington, D. C., September 6, 1869. He was a member of Miners Lodge No. 273, Galena, Ill.

Henry B. Quinby, Governor of New Hampshire (1909-10), received the 33d degree honorary in the Northern Masonic Jurisdiction, September 16, 1890, and on September 23, 1897, was made an active member in New Hampshire of the Northern Supreme Council.

Arthur Seligman, Governor of New Mexico (1931-33), died at Albuquerque, N. Mex., September 25, 1933. He was a member of the Scottish Rite at Santa Fe, N. Mex.

Dr. Henry Suzzallo, 32, K.C.C.H., president of the University of Washington (1915-26) and president of Carnegie Foundation for Advancement of Teach-

ing, died at Seattle, Wash., September 25, 1933. He was a member of the Scottish Rite in that city.

DeWolf Hopper, noted actor, a member of Pacific Lodge No. 233, New York City, died at Kansas City, Mo., September 23, 1935.

LIVING BRETHREN

Jan Masaryk, 32°, Foreign Minister and Vice Premier of the Czechoslovak Government in England and the son of the first president of that country, was born at Prague, the capital, September 14, 1886. He is a member of Jan Amos Komensky Lodge No. 1, of Prague.

Matthew M. Neely, 32°, U. S. Senator from West Virginia (1923-29; 1931-41) and present Governor of that state, was made a Mason in Friendship Lodge No. 56, West Union, W. Va., September 8, 1900, later affiliating with Fairmont (W. Va.) Lodge No. 9.

Samuel H. Cooper, Sr., Past Grand Master of the Grand Lodge of Tennessee, was made a Mason in Johnson City (Tenn.) Lodge No. 486, September 4, 1913. He is a member of the Scottish Rite.

William M. Tuck, Lieutenant Governor of Virginia, was made a Mason in Virgilina (Va.) Lodge No. 248, September 13, 1920.

Dr. H. Eugene Stafford, M.D., 33°, first Grand Master of the Grand Lodge of the Philippine Islands, affiliated with Gautama Consistory of the Scottish Rite at Manila, P. I., September 9, 1921.

Frank G. Allen, former Governor of Massachusetts (1929-31), received the 33d degree honorary in the Northern Masonic Jurisdiction, September 16, 1930.

James J. Davis, U. S. Senator from Pennsylvania and former Secretary of Labor under three Presidents, received the 33d degree honorary in the Northern Masonic jurisdiction, September 16, 1930.

Admiral Ernest J. King, Chief of U. S. Naval Operations, was made a Mason in

Whiting Lodge No. 22, Washington, D. C., September 12, 1935.

Samuel B. Pettengill, former U. S. Representative from Indiana (1931-39), received the 33d degree honorary, Northern Masonic Jurisdiction, Sept. 27, 1939.

CORNERSTONE

The trowel used by George Washington in laying the cornerstone of the U. S. Capitol in 1793, now owned by Alexandria-Washington Lodge No. 22 of Virginia, was used recently in laying the cornerstone of the new Alexandria Trinity Methodist Church in Alexandria, Va.

The ceremony was led by Alexandria-Washington Lodge of which E. T. Etulz is Master.

The history of the church dates back to 1763 when an Irish lay preacher, Robert Strawbridge, whom many claim to be the first Methodist preacher in America, began his work.

It is particularly to be noted that this trowel has been used to lay the cornerstones of the Smithsonian Institute in 1846, the Washington Monument in 1848, the House of the Temple of the Supreme Council, 33°, Scottish Rite in 1911, the George Washington Masonic National Memorial, Alexandria, in 1923, and many others, and by President Roosevelt in laying the cornerstone of the Archives Building in Washington.

A PIONEER OF MASONRY IN ECUADOR

June 26, 1942, marked the 100th anniversary of the birth of Gen. Eloy Alfaro, 30°, whose public life exerted great influence on his country, the Republic of Ecuador. He was the leader of the Liberal party and twice was President of his country. Under his rule the Masonic Lodges, which had been dormant, again became active.

His son, Capt. Colon Eloy Alfaro, 33°, has been the envoy of Ecuador to the United States since 1935, and is an

Active Member of the Supreme Council, 33°, of Ecuador.

FROM OCCUPIED HOLLAND

The shooting by the Nazis of patriotic Dutchmen still continues in Holland in a ruthless manner. Owing to the unrest and hatred prevailing in the schools, Nazi authorities will open special secondary school for the children of Dutch Nazis and Germans. The occupational authorities sent some 200 Dutch boys and 60 Dutch girls, between the ages of 14 and 16, to German-occupied Ukraine.

As the hour for invasion approaches, Nazis authorities have heavily increased the coastal forces. The occupational forces in Holland have entirely dissolved the Salvation Army charging that it was a secret espionage organization. The ousting of the Jews in every field of activity steadily continues in that unfortunate country. This will bring the early evacuation of all Jews from their strongest bastion.

The preferred shares of the important Amstel Hotel in Amsterdam, well known to American tourists, are now held by Reich's Commissioner Seyss-Inquart. Home-grown food supplies and green vegetables are continuously exported to Germany and 100,000 cows must be slaughtered, in order that their pasturage of 187,000 acres may be used for raising rape-seed. Underground resistance is steadily growing and espionage is carried out through underground warnings by municipal workers with access to secret information.

MASONIC FIRST AID CLASS

To prepare themselves for any emergency, members of Oriental Lodge No. 144 and Alta Vista Lodge No. 464, both of San Francisco, Calif., joined together for first aid training. The course was conducted by Past Master W. E. McHugh of Oriental Lodge and his assistant was Past Master Graham Pearson of the same Lodge.

Masons enrolling for the course met two nights a week for two-hour periods. The training period lasted five weeks, and a large group of Masons are now prepared to do their part in case of an emergency.

MALTA: HEROIC ISLAND

In the present conflict Malta is considered as one of the focal stations of the United Nations and is filling a great role. It is a tiny rocky island, a link between Gibraltar and the Suez Canal.

After the fall of the Roman Empire, the Arabs conquered this island, but, in the year 1000, Roger of Normandy landed

there and compelled the Arabs to pay toll. Between 1000 and 1500 Malta is not mentioned in the world's history until King Charles of Spain granted it to the Order of Saint John of Jerusalem, later known as Knights of Malta, and the title of Grand Master was bestowed upon the leader of the Order.

In the last part of the 16th century, the Turkish fleet made a strong attack which was victoriously repulsed by Grand Master La Valletta. In commemoration of this national hero the city of Valletta was built and is the capital of that island.

In the 17th century this tiny rocky island again came into prominence. Napoleon seized it, when the British fleet was busy in the eastern Mediterranean, expelled all the members of the Order of the Knights of Malta and confiscated all their properties.

At the return of the fleet, the occupation forces were ousted and, at the present juncture, Malta is one of Britain's most important vanguards.

MISTAKEN IDENTITY

A certain Master Sergeant at Fort Jackson applied for the degrees in the Columbia Lodge. The Lodge had a letter from someone back in the sergeant's South Carolina home town stating that the man had run away from his wife and children. The lodge was about to turn him down when the secretary thought to ask the field agent to investigate.

The balloting on the candidate was held up for the time being. The Field Agent went to a Chaplain member of the local Lodge, stationed at Fort Jackson. The Chaplain made a search and investigation and found that the sergeant had a clear record, had been married just a short time ago, had no children, never had had any and never had married before! The man who had run away from his wife was a first cousin of the same man. This straightened out the case so that the local Lodge was able to act on it intelligently.

RAY V. DENSLOW HONORED

At the meeting of the General Grand Chapter of Royal Arch Masonry in the United States, held at Salt Lake City, Utah, Aug. 24-25 last, Ray V. Denslow of Trenton, Mo., was elected General Grand High Priest for the term of three years.

He is excellently fitted for the office, being well known in Masonic circles as a historian, student and writer. He has held the offices of Grand Master of the Grand Lodge (1931-32) and Grand High Priest of the Grand Chapter,

R.A.M. (1919-20); is a 33d Degree Mason of the Scottish Rite and, since 1923, has held the offices of the Grand Secretary and Grand Recorder of the Grand Chapter, Grand Council and Grand Commandery of Missouri.

As grand secretary of the Grand Chapter he recently reported the gift of \$1,000 to the American Bureau for Medical Aid to China by the Royal Arch Masons of Missouri, which amount was used for the purchase of an ambulance.

A resolution to extend the Capitular Rites was part of the agenda. The ritual has been translated into Spanish and no doubt new connections will be made to strengthen ties with our Latin neighbors.

A United Front, another move, was resolved upon, about which THE CRAFTSMAN will have more to say in a subsequent issue, as only a synopsis is available at the present.

Royal Arch Chapters had existed in China, prior to the Japanese invasion, in Amoy, Canton, Hankow, Hongkong, Shanghai, Tientsin and Tongshan, and one of the chapters at Shanghai was under the jurisdiction of the General Grand Chapter of the United States.

FOUR GENERATIONS

Raymond L. Reynolds, Jr., was raised in historic Potomac Lodge No. 5, Georgetown, Washington, D. C., on June 1, 1942. His father, Raymond L. Reynolds, was raised July 25, 1921; his grandfather, James F. Reynolds, on March 6, 1899, and his great grandfather, Joseph Reynolds, on October 10, 1859, all in the same Lodge. The record has not as yet been traced, but it is believed that there were others in the same family who were members of Potomac Lodge at still earlier dates.

Raymond L. Reynolds presided in conferring the Master Mason Degree on his son, and James F. Reynolds was present to see his grandson raised. The newly made Mason is now in the U. S. Service, assigned to the Air Corps.

APPRAISAL

It is doubtful whether the Axis powers, or their leaders, believe they can beat the United Nations in a long war, if these nations actually are and continue to be united. The Axis strategy is to fight and defeat one nation at a time. It has succeeded amazingly, especially in the earlier years of this world conflict.

It is to be expected that the Axis propagandists will make every effort to stir up strife and suspicion among their enemies. The most powerful propaganda they are circulating in this coun-

try now is plainly intended to create discord between ourselves and the other members of the United Nations. It is not easy to discover where this propaganda originates. But its intention is so obvious it is surprising the American people, or any of them, should fall for it.

A common and dangerous kind of propaganda is found in the question, "What is England doing?" She is doing exactly what the United States is doing—trying to win the war. And what England has done to date will go down as one of the greatest pages in her history. She has taken the worst beating a nation has ever taken, and taken it standing up. Her men are fighting everywhere in the world. Her losses of highly trained men have already been terrific. Her wealth has been poured into the war on a scale which we have not yet imagined, much less matched.

If the worst should come and our seaboard be bombed as England has been, we can only hope our people will endure it as well; that when the real strain of sacrifice comes we shall stand it as cheerfully.

England has made plenty of mistakes, as a democracy at war always does. Think of the blunderings of the Union forces

in the Civil War. Think, for that matter, of our own record to date in this war. We haven't much to brag about except the bravery of individual soldiers, sailors, marines and airmen. Except for stopping the Japs temporarily in the Coral Sea and at Midway our record to date has been about the same as the British.

MASONS RETURNED

Among the more than 1,5000 people who returned on the Swedish ship Gripsholm the latter part of August, were 21 Scottish Rite Masons from China and 10 Scottish Rite Masons from Japan. Most all of them had either been in prison or under arrest, and had been tortured mentally or physically.

WHO LAID THE CORNERSTONE?

Some confusion has developed in the minds of many Masonic students at the apparent contradictions in the account, reported in the *Columbian Mirror and Alexandria Gazette* of September 23, 1793, as to who acted as Grand Master pro tem. in laying the cornerstone of the United States Capitol.

The fact is that George Washington, President of the United States and Past Master of Alexandria Lodge No. 22, was

invited by the Grand Master pro tem. of Maryland to act as grand master and lay the cornerstone of the capitol.

THEN AND NOW

Strangely familiar is a letter written on October 21, 1885, to a friend in Arkansas by the late Albert Pike of the Supreme Council, 33°. In describing conditions existing at that time—some ten years after the Civil War, Grand Commander Pike wrote in a vein used by many present-day commentators.

After speaking of old friends and old days, he wrote: "It was a good life to live, the life that we lived in those old days, a free and independent life, with no excitement of gambling speculation, no incessant haste and hurry, and continual excitement and overworked brains. We lived, not to accumulate means for future enjoyment, but to enjoy in the present the fruits of what we earned. We had our pleasant reunions, our hours of rest, our hunts, our fishings, our social intercourse. We were lightly taxed and the burthens of government were light upon us. The general government we knew only by its benefits. It did not then, as now, have its nose in every man's dish and its hands in every man's pocket."

Particularly enlightening in these days of rising living costs was grand commander Pike's version of food costs during his youth. "We paid a quarter of a dollar for a ham or saddle of venison, and the same for a wild turkey. Two-and-a-half cents (I have bought it then for one-and-a-half) for pork, and a dime each for chickens; and we lived well and cheaply, and generously. None of us were rich. No man was so poor as to be in want; and there were no beggars, no poorhouses, no tramps. There was work for everyone; and fair wages; and our farmers lived far better than they live today in Minnesota."

The portion of the letter dealing with the universal honesty of pre-Civil War days in Arkansas needs no comment. "For fifteen years I never locked a door in my house, nor in the warm season closed door or window for the night. In the country I have left a little trunk, with \$15,000 in gold in it, strapped to the rack behind my buggy, out in front of the gate, by the side of the road all night. Wherever one slept he was not wakeful through fear of thieves or robbers. And we had in our territory and young state more good and true, intelligent and well-informed men, of both political parties, than I have ever seen anywhere else, in proportion to our population.

"The present speaks for itself, in contrast. I need not describe it."

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50-YEAR VETERAN

George Myron Lee, 33°, Treasurer of the Tacoma, Wash., Scottish Rite Bodies since 1930, and one of the oldest 33rd Degree Honorary Scottish Rite Masons in the state, observed the 50th anniversary of becoming a 32nd Degree Mason on St. John the Baptist's Day in June, 1942. He has held various offices in the Tacoma Bodies for forty-eight years and will be 78 years old in August.

HISTORIC RING

Miss Elizabeth Warren Waldron, of Somerville, Mass., has in her possession a sacred and time-honored treasure. It is the wedding ring given Miss Elizabeth Hooton by the young Boston physician, Dr. Joseph Warren, when he wed the fair daughter of "ye honorable Richard Hooton," of "ye St. John's Lodge No. 1, of ye town of Boston." After the general's body was taken from the earth in the rubbish of the breastworks of the battle of Breed's Hill in the shrine of 1776, where he had been killed in battle on June 17, 1775, his late and dead wife's wedding ring was taken from his little finger.

Miss Waldron is very proud of it, as was Mrs. Warren, an ancestor of hers.

Miss Waldron is a past matron and the secretary of Commonwealth Chapter No. 74, O. E. S., in Somerville, Mass. Her late father was a Boston Mason.

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CHRONIC EXPECTANCY

Pvt. Joe Doakes applied for week-end leave, explaining "My wife is expecting." A sympathetic officer wrote out a pass.

A week later he gave the same reason when requesting leave. Again it was granted.

When he asked for a pass the third time, offering the same reason, the officer asked, "What is she expecting, anyway?"

"She's expecting me home again, sir," was the reply.

Pvt. Joe Doakes spent the week-end in camp.

SOMETHING ADDED

Husband—"Well, I suppose you're plenty sore because I came home with this black eye last night."

Wife—"Not at all, dear. You may not remember it, but when you came home, you didn't have a black eye."

THEN WHAT?

"Ladies and gentlemen," said the speaker, "before I begin my address I have something of interest that I want to say to you."

VICE AND VERSA

"I have no more confidence in women."

"Why not?"

"I put a matrimonial advertisement in the paper and one of the replies was from my fiancée."

Mrs. Jones—"My husband talked in his sleep last night."

Secretary—"Well, what does that make me?"

Wife—"His ex-secretary."

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MORE URGENT

"You mean to say you were not at your own daughter's wedding? Where were you?"

"I was looking for a job for the groom."

NOT TO BE SNIFFED AT

Small Town Sheriff—"Why didn't you catch that guy? You had blood hounds."

Prison Guard—"Could I help it if he was anemic?"

MODERN VERSION

The Sunday School reading was about the swine which had the evil spirits cast into them. "I guess," whispered one youngster to another, "if that was today they'd make 'em into devilled ham."

DIFFICULT

"How kin you uphold fam'ly discipline," said Uncle Eben, "when after tellin' Rastus he mustn't shoot dice he brings home enough money to pay de rent?"

EXPERIENCED

Weed—"What's the idea of the suit case—going away?"

Lee—"No, I heard there was to be a rummage sale and I'm taking all my clothes down to the office until it's over."

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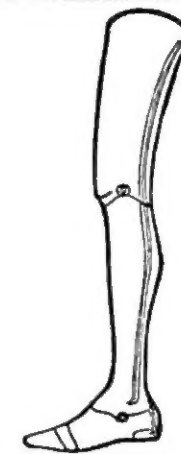
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To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

For one-half the regular price—or for one dollar instead of two—
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It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

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